

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the Most Gracious, the Most Merciful.*

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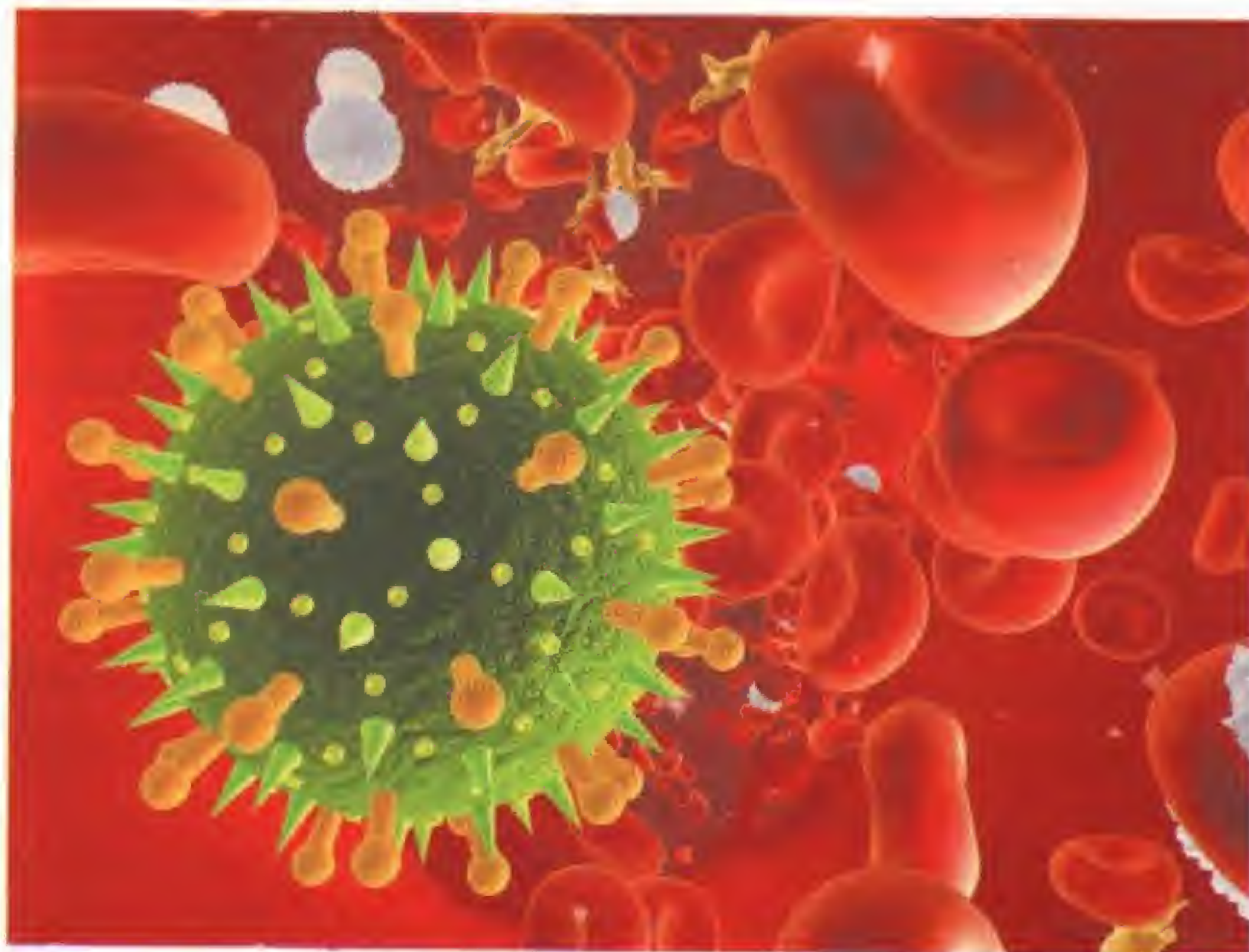
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Part I

KINDS OF DISEASES



KINDS OF DISEASES

There are two types of diseases that afflict the heart: one is doubt and error, and the second is lust and desire, and both are mentioned in the Qur'an.

Allah The Almighty says about the disease of doubt:

﴿ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ﴾

"In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease." (Qur'an, 2:10)

﴿ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ﴾

"... and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: 'What does Allah intend by this (curious) example?'" (Qur'an, 74:31)

Allah The Almighty says concerning those who refuse to make the Qur'an and Sunnah the basis of their judgments:

﴿ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٥٨﴾ وَإِنْ يَكُنْ هُمُ الْخَافُ

يَأْتُوا إِلَيْنَا مُذْعِبِينَ ﴿٥٩﴾ أَوَى قُلُوبِهِمْ مَرَضٌ أَمْ أَرَأَيْتُمْ أَن يُخَافُوا أَن يُحَيِّفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ

أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٦٠﴾ ﴾

"And when they are called to Allah (i.e., His Words, the

Qur'an) and His Messenger ﷺ, to judge between them, lo! a party of them refuses (to come) and turns away. But if the truth is on their side, they come to him willingly with submission. Is there a disease in their hearts? Or do they doubt or fear lest Allah and His Messenger ﷺ should wrong them in judgment. Nay, it is they themselves who are the Zalimun (polytheists, hypocrites and wrongdoers)." (Qur'an, 24:48-50)

This is the disease of doubt and error.

Allah The Almighty says about desire and lust [which results in major sins like adultery and fornication]:

﴿يَا أَيُّهَا النِّسَاءُ إِنِّي لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَحْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ﴾

"O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire..." (Qur'an, 33:32)

Physical diseases that attack the body

Allah The Almighty says:

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ﴾

"There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick..." (Qur'an, 24:61)

These Verses refer to ailments that might afflict a person while performing the *Hajj* (pilgrimage), while fasting or making ablution. They contain a tremendous hidden wisdom, indicating the greatness and divine wisdom of the Qur'an and its sufficiency for those who have sound understanding and comprehension.

The science of medicine consists of three basic rules: preserving good

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health, avoiding what might cause harm (i.e., establishing immunity) and ridding the body of harmful substances. Allah The Almighty has mentioned these three basic principles in connection with *Hajj*, fasting, and ablution, as mentioned above:

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

"But if any of you is ill or on a journey, the same number (should be made up) from other days." (Qur'an, 2:184)

Allah The Almighty has allowed the sick person to break his fast because of illness. He has also permitted the traveler to break the fast in order to protect and preserve one's health and strength while traveling. Traveling involves physical effort and hardship that requires nourishment to sustain the body's energy. This is why the traveler has been given an exemption from fasting so that his body can receive the required nourishment.

Allah The Almighty says:

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

"And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep)." (Qur'an, 2:196)

Allah The Almighty has allowed the sick and those suffering from lice or ailments of the scalp to shave their head, which is normally prohibited, while in the state of *Ihram* (sacral state). Shaving the head and exposing the scalp in these cases removes the harmful substances and thus allows the sick person to get rid of whatever is causing his illness and to recover from the condition that is aggravated because of hair growing on the scalp. This is an example of ridding the body of harmful substances, which has a higher priority (thus the exemption) than the general rule of not shaving of the head while in the state of *Ihram*.

There are ten elements that might cause harm to the body when



The Prophet ﷺ used medicine himself and prescribed medicine for his family and Companions

Yet, the type of medicines that the Prophet ﷺ and his Companions used to take was nothing like the chemical mixtures that are called *Aqrabathayn* (pharmacopeia). Rather, the majority of their medicine consisted of only one ingredient. Sometimes, they would take another substance to assist the medicine or make it taste better. This was, and still is, the case with most of the medicine used by many cultures such as Arabs, Turks, Indians and nomads. The Romans and the Greeks, on the other hand, use a mixture of substances or remedies in their medicine.

Medical experts agree that whenever an illness could be fought with nourishment and diet, then medicine should be avoided. They also agree

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that whenever it is possible to use only one substance or ingredient as a remedy, a compound remedy should not be used. They are also of the opinion that the body will be harmed if doctors overprescribe medicine. This is because the remedy might not find an illness to cure, or might find an illness that it cannot cure, or might be suitable for the illness, but an excess dose may be given, thereby compromising health.

The most experienced doctors use medications that contain one ingredient. The medication should be similar or related to regular foods that the patient is used to eating. Cultures that consume one or only a few types of food in their regular diet, generally suffer from few illnesses, and they should not use compound medicines. Those who live in cities and whose diets are complex, need medicines that are a mixture of several substances or ingredients, as these are the types of medicines that are most suited to their illnesses. The ailments of the people who live in the deserts are usually simple and thus simple medications are suitable for them. These principles entail basic facts that are known in the medical profession.

Prophetic medicine has a divine element to it. This element makes comparing Prophetic medicine to the medicines offered by regular doctors similar to comparing the medicine offered by doctors to folk medicine. The best medical authorities agree to this fact, since the science that they excel in is a result of comparisons, experimentation, inspiration, visions and hypothesis. Some of them state that their knowledge is acquired through the animal kingdom, for example, they observe cats swallowing a venomous creature and then observe it lick the oil in the lamp, thus neutralizing the effect of the venom. They also observe a snake that has an ailment in its eyes. The snake then wipes its eyes on fennel leaves and cures its condition. They also observe some birds that sip seawater when constipated. There are many similar examples that doctors mention concerning their observations of nature.

This type of knowledge cannot be compared to revelation from Allah The Almighty to His Messenger ﷺ and which informs him of what is good for him and what is not. Comparing scientific knowledge to revelation

Curing fever

It has been narrated in the *Sahihayn* that the Prophet ﷺ said:

« إِنَّمَا الْحُمَّى - أَوْ شِدَّةُ الْحُمَّى - مِنْ فَيْحِ جَهَنَّمَ؛ فَأَبْرِدُوهَا بِالمَاءِ » (البخاري: ٣٦٢٣)

“Verily fever - or severe fever - is a breath of the Hellfire, so cool it using water.”

This *Hadith* has caused confusion for many ignorant doctors as they thought it contradicts the common method of treating fever. We will explain this *Hadith* in detail, Allah willing.

When the Prophet ﷺ issues a statement, it is either general for all people or for specific people and conditions. The majority of the statements of the Prophet ﷺ are of the first type. As for the second type, it is similar to the Prophet's statement:

« لَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ، وَلَا تَسْتَدْبِرُوهَا؛ وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا »
(البخاري: ١٤٤٤)

“Do not face the Qiblah (direction of prayer) with urine or feces, nor leave it directly behind you. Rather, face either the East or the West.”

This statement (facing the East or the West) is not for those who reside in the East, the West or Iraq, but for those residing in Madinah and Ash-Sham (Syria). It is the same case with the Prophet's statement:

« مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ » (الترمذي وصححه الألباني: ٣٤٤٤)

“What is between the East and the West is a Qiblah.”

Keeping in mind this fact, we realize that what the Prophet ﷺ said regarding fever is particularly for the people of Hijaz (Western Arabia), for the people in this area are susceptible to a type of fever that results from sunstroke. This type of fever requires treatment by cold water, either by drinking it or taking a bath. Fever causes the body temperature

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to rise, which emanates from the heart and spreads throughout the entire body via the blood vessels and the soul, and disrupts the proper functioning of the body.

The body benefits from the fever more than it benefits from taking medicine. This is because the fever heats up and matures harmful substances [in the body], which it could not have done without the fever. Besides, the fever causes various blockages to open especially those that medicines cannot reach.

As for simple and chronic conjunctivitis, fever helps cure most of its types quickly and helps against facial paralysis, hemiplegia (paralysis affecting only one side of the body), spasms and many other ailments that result from [the accumulation of] thick substances or excesses.

Some of the best doctors feel relieved when fever breaks out in an ailing person, just as the sick person rejoices upon recovering from illness. This is because fever is more efficient than medication in some cases, since it matures the spoiled and septic substances that harm the body. When such substances reach maturity, the medicine reaches it when the substances are ready to be discarded out of the body, bringing this process to a successful conclusion. Thus, the fever becomes a part of the cure.

Based on these facts, it appears that the *Hadith* is talking about the accidental type of fevers that are relieved by being submerged into cold water or by drinking cold water. In this case, the sick person does not need any other medicine, because this type of fever is composed of heat that is connected to the soul. When a cold substance is introduced, the heat produced by the fever will be eliminated without having to get rid of any mixtures of substances or to wait for these substances to mature.

Galinus (Galen), one of the renowned doctors [in ancient times], admitted that cold water helps relieve this type of fever. He stated in the tenth article in his book, ‘Healing Methods’, “If a young, healthy man, who does not suffer from an internal tumor takes a bath in the heat of



The Prophet's guidance on treating diseases of heart

Abu Dawud (may Allah have mercy upon him) narrated that Sa'd said, *"Once, I became ill and the Messenger of Allah ﷺ came to visit me and placed his hand on the center of my chest, until I felt its coldness on my heart. He then said:*

«إِنَّكَ رَجُلٌ مَفْؤُودٌ؛ فَأْتِ الْحَارِثَ بْنَ كَلْدَةَ أَخَا ثَقِيفٍ، فَإِنَّهُ رَجُلٌ يَطْبَبُ؛
فَلْيَأْخُذْ سَبْعَ تَمَرَاتٍ مِنْ عَجْوَةِ الْمَدِينَةِ. فَلْيَجَاهُنَّ، ثُمَّ لِيَلْدِكْ بِهِنَّ»

(أبو داود: ٣٨٧٥ وضعفه الألبان وجوده في تحقيق الزاد ٩٦/٤)

"You are complaining from your heart. Go to Al-Harith bin Kaladah, from (the tribe of) Thaqhif, for he knows about medicine. Let him take seven dates from Madinah, grind them with their seeds and then give them to you."

Dates in general and dried dates in particular, especially from Madinah, possess tremendous qualities and are especially effective in treating heart ailments. Using seven dates is another quality that can only be known through the revelation.

Healing with the Medicine of the Prophet

In the *Sahihayn* it is narrated that Sa'd bin Abi Waqqas رَضِيَ اللَّهُ عَنْهُ said, *"The Messenger of Allah ﷺ said:*

« مَنْ تَصَبَّحَ بِسَبْعِ تَمَرَاتٍ مِنْ تَمْرِ الْعَالِيَةِ، لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمٌّ وَلَا سِحْرٌ »

(مسلم: ٢٠٤٨)

"Whoever eats seven dates from the area of Al-Aliah when he gets up in the morning then no poison or magic would harm him that day."

In another narration, the Prophet ﷺ said:

«مَنْ أَكَلَ سَبْعَ تَمَرَاتٍ مِمَّا بَيْنَ لَا بَتَيْهَا، حِينَ يُصْبِحُ، لَمْ يُضَرْهُ سُمٌّ حَتَّى

يُمِيتَ» (مسلم: ٢٠٤٧)

"Whoever eats seven dates produced between the two areas in Madinah that are covered with burned black stones in the morning, will not be harmed by poison until he reaches the night."

Dates are warm in the second degree and dry in the first degree. Dates constitute a good type of nutrition, especially for those whose



elderly, and those suffering from phlegm and cold moods or conditions like chills. Honey is nutritious, softens the bowel movement and is a good preserving agent. Honey also reduces the bitter taste of other medicines, cleanses the liver and the chest, acts as a diuretic (aids in producing urine), and dissolves the phlegm that is accompanied by coughing.

When honey is consumed hot and mixed with rose oil, it cures animal bites and counteracts the effects of opium. Taking honey mixed with water helps against the bite of a rabid dog and the effects of eating poisonous mushrooms. If fresh meat is kept in honey, it preserves its freshness for three months. Likewise, if gourds, cucumbers and eggplants are kept in honey, they too will be preserved. Honey also keeps some types of fruit fresh for six months. It can even preserve cadavers (dead bodies), thus deserving to be called "The true preserver."

If honey is applied to someone infected with lice, it kills both the lice and the eggs. Honey also adds softness and beauty to the hair and encourages hair growth. When honey is applied to the eye as *Kuhl*, it strengthens weak eyesight. Honey also whitens the teeth, preserves their health and the health of the gums, dilates the opening of the veins and promotes the flow of menstruation. Licking honey on an empty stomach helps the body excrete mucus and phlegm. It cleanses the stomach



Healing with the Medicine of the Prophet

and rids it of harmful substances or mixtures, heats the stomach mildly and opens up the pores. Honey has similar effects on the kidney, the prostate and the liver. Furthermore, honey is the least harmful sweet substance for treating congestion of the liver and kidneys.

In addition to all the benefits mentioned here, honey does not have any side effects, or harm except for those suffering from disorders of the bile, and who are advised to take it with vinegar to neutralize its harm.

Honey is also a food, a drink, a sweet, a remedy, a type of refreshment and an ointment, along with its numerous medicinal values. Therefore, there is no other substance that is more beneficial than honey, or even one that rivals its value. This is why the people of old relied on honey, for most of the books of old do not mention sugar, which has been discovered only in modern times.

The Prophet ﷺ used to drink some honey mixed with water on an empty stomach. There is a wonderful secret behind this practice regarding preserving the health. Only those who enjoy sound comprehension will be able to recognize such a secret. We will mention this subject again when we explain the Prophet's guidance regarding persevering good health.

A *Hadith* [narrated by Ibn Majah and others] stated that the Prophet ﷺ said:

« عَلَيْكُمْ بِالشِّفَاءَيْنِ: الْعَسَلِ وَالْقُرْآنِ »

(ابن ماجه : ٣٤٥٢ وصححه الألباني موقوفاً على ابن سعد، وانظر تحقيق الزاد / ٤ / ٣٤)

“Make use of the two cures: honey and the Qur'an.”

This *Hadith* joins the material and the divine cures, the medicine of the body and the soul, the earthly medicine and the heavenly cure.

Understanding these facts, let us go back to the man to whom the Prophet ﷺ had prescribed honey to cure his diarrhea, which was caused by overeating. The Prophet ﷺ prescribed honey for him to prevent his stomach and intestines from accumulating harmful substances